

Χριστιανική Βιβλιογραφία

HISTORICAL EVIDENCE ON THE GREEKNESS OF MACEDONIA (1)

By Dr. Ioannis N. Kallianiotis
Economic/Finance Department
The Arthur J. Kania School of Management
University of Scranton,
PA 18510-4602
USA

Historical Evidence on the Greekness of Macedonia (1)

Abstract

The humble aspiration of this small work is to provide some information and a scientifically true analysis on the Hellenic (Greek) history and to examine what this information means to us and to the world as a whole. We will offer some thoughts and a summary of a few unshaken historic events that may help to answer questions concerning today's conditions in south-eastern Europe, the distressful Balkan peninsula, the borders of the „Christendom“ (currently, the under dissolution European Union) and to prove the Greekness of Macedonia. It is imperative that all scholars, politicians, decision makers, students, and intellectual human beings have correct information regarding the artificial state (protectorate) of Skopje, created recently between Greece and Serbia, because we are responsible towards God and human beings, to tell the plain truth in simple words, away from any expediency, propaganda, and anti-scientific delusion. This new state has unlawfully chosen the Greek name „Macedonia“ for its nation and Greece is objecting with historical evidence their aggressiveness and their expansiveness. It is historically wrong for them to use Greek names and symbols because they have nothing in common with Greeks and their old name was Vardarska Banovina. Of course, it is very suspicious the persistence of our western „allies“ towards this fabrication that is against the science of history, for which they strive hard to put under their control. Lies have substituted truth in every aspect of life.

I. Prologue

Hellenic history, culture, and spirit have contributed a great deal to the European and the entire western civilization; for this reason, we find their seal everywhere, today. The democracy of ancient Greece,¹ the accomplishments of her people,² the great ideas of her moral philosophers,³ scientists and artists,⁴ and finally, the dramatic events, which have unfolded in the glorious history of the Greek nation because of its geographical position, its language, its paideia, and its persistence in Christian-Orthodox truth have always been a source of creative inspiration to all nations.⁵ Ancient and Byzantine Greece has truly improved mankind and we hope the synchronous Greece

to continue to offer similar values to the oscillated world.

The ancient Hellenic civilization is called the „classical“ one; later the word „classical“ became the source of standards by which subsequent achievements can be measured.⁶ „There is a quality of excellence about Ancient Greece that brooks few comparisons.“⁷ These peoples (Greeks) shared the same language (in an oral and written literature)⁸ and they recognized a common heritage “Hellenes” (Ἕλληνες) which they did not share with other men. They belonged, as they felt, to “Hellas” .⁹ The non-Greeks were “barbarians” . The achievement and importance of Greece comprehended all sides of life. „The Greeks did more for future civilization than any of their predecessors.“¹⁰ All Europe drew interest on the „capital“ Greece laid down, and through Europe the U.S.A. and the rest of the world have benefited from what Greeks offered to human civilization.

Alexander, the son of Philip, is one of those historical Greek figures called „Great“. He was a passionate Hellene,¹¹ who believed Achilles¹² was his ancestor and carried with him on his campaigns a treasured copy of Homer. He had been tutored by Aristotle,¹³ which shows the common Greekness of these three men, Homers, Aristotles, and Alexanders. Alexander the Great had a staggering record of success, even though that he died at the age of 33 years old.¹⁴ The history of Europe and the entire history of the Western civilization are based on the Greek-Christian civilization.¹⁵ Indisputable, Roman civilization was descended from the earliest Greek (Hellenic) civilization.¹⁶ Today, the controlled (δούλη ἐν ἐλευθερίᾳ) European Union has changed drastically because of so many influences by different anti-Christian sub-cultures, especially, by the latest Muslim _ invasion_ from Asia and Africa. “European, or Western, civilization originated from the fusion of German (barbarian) culture and Roman (Hellenic-Christian) civilization during the Dark Ages from the 5th to the 10th century A.D.”¹⁷ Of course, history repeats itself. There were even monetary and economic unions in Ancient Greece, i.e., „the Common of Euboeans“, in 2nd century B.C.,¹⁸ where they issued a common currency, but they did not last for very long time because of the oppression on their small member-states (like, Karystos in Euboea).

History, scientific truth, divine justice, morality, independence, faith to the True God, and human respect are social necessities and they require satisfaction. Each man enjoys existence according to his labor and actions and by himself he determines his future, his heritage, his nation and thus, affects the world.¹⁹ Mutual solidarity, joint responsibility, revealed truth, and real love are essential not only for the life of families, but also for the history of nations and the coexistence of this Cosmos (Κόσμος= order, ornament). Moral, ethical, independent, uncorrupted, and pious leadership is necessary to promote patriotism and the indigenous value system of a sovereign and ancient nation, like Greece.

Today, the Hellenes (Greeks), even though that they are members of NATO, European Union (EU), and Euro-zone, remain ever-vigilant against the expansionistic plans of their neighbors and especially now, since the fall of the communism (the loss of the rival fear), Skopjeans have begun to make claims against northern Greece. They have spread far and wide propaganda that Macedonians are not Greeks and they style themselves as the true Macedonians (sic). They have spread lies and disinformation everywhere in all the „controlled“ nations, the United States, Canada, Australia, and Europe. But the question remains; how can they be Macedonians without being Greeks? And, how dared some nations to turn a blind eye to the historic and scientific truth and recognize this pseudo-state as „Macedonia“? A world that bases its existence on lies has no future! Alexander the Great said that, „ I am grateful to gods that I was borne Hellen“ [20]

II. Some Historical Evidence

Historical, archaeological, and linguistic evidence point to the existence of Greek-speaking inhabitants, occupying the rugged northern slopes of Pindos mountain, as early as 2200-2100 B.C.

These Greek tribes (thought to have split from the main bulk of the [Indo]-European family in the course of the 5th millennium) spread throughout the area known today as northern Greece. During the early centuries of the second millennium B.C., three basic groups can already be distinguished. First, the South-Eastern group made up of Ionians; second, the Eastern group with its two linguistic subgroups, one speaking the Arcadian and the other the Aeolian Greek dialect; and third, the Western group, mainly composed of the populous tribe of the Makedni (Μακεδνοί).

During the 7th and 6th centuries B.C., the Macedonians pushed eastward of Orestis and populated the provinces of Pieria, Vottiaea (region of mount Vermion), Eordaea (today's Ptolemaida) and Almopia. They crossed the river Axios and stepped into Chalkidiki either driving away or assimilating the indigenous tribes already established there (such as the Pelasgians). They enjoyed rapid cultural growth in this Macedonian area²¹ and reached their highest point in the era of their Kings Amyntas III (393-370 B.C.), Philip II (359-336 B.C.), and Alexander²² the Great (336-323 B.C.).²³ From at least the 5th century onward the isolation of the Macedonians began to be broken as the more sophisticated Southern Greeks began -through better sea and land transport- to infiltrate the region by setting up colonies in Chalkidiki.²⁴

Alexander the Great was borne on July 22, 356 B.C. and died on June 13, 323 B.C. From his mother Olympias, Alexander's root reached the proud Aeakides (Αἰακίδες) and from his father Philip, his root was meeting the renowned race of Argeadon (Ἀργεαδῶν) that is to say one crossing of blood of two heroes' descendants of Zeus, of Achilles, and Hercules, who were representing the beauty, the bravery, and the wisdom of the entire Hellenism.²⁵ In other words, Alexander was an offspring of Greece and a nursling of Macedonia. Arrian was saying, „But him, Alexander, I am not ashamed to admire“²⁶.

Macedonia, as a geographical entity, retained its Hellenic characteristics during the reign of the Epigones (Alexander's successors)²⁷ and fostered the creation of many city-states governed for almost two centuries by Macedonian Kings; ²⁸ Πτολεμαῖος (Ptolemy in Egypt²⁹ and Palestine), Σέλευκος (Seleucus in Mesopotamia and Syria), Κάσσανδρος (Cassander in Macedonia and Greece), Ἀντίγονος (Antigonus in Asia Minor), and Λυσίμαχος (Lysimachus in Thrace).³⁰ It was only after the decisive battle of Pydna (Πύδνα)³¹ in 168 B.C. that Macedonia finally fell to the Romans and was subsequently divided into four administrative regions. During the second and third centuries A.D., Greece was divided into provinces including Achaea, Macedonia, Epirus, Thrace, and Moesia.³² During the reign of Diocletian in the late 3rd century, Moesia was organized as a diocese, and was ruled by Galerius. Under Saint Constantine (who professed Christianity) Hellas was part of the prefectures of Macedonia and Thrace. Theodosius divided the prefecture of Macedonia into the provinces of Creta, Achaea, Thessalia, Epirus Vetus, Epirus Nova, and Macedonia. The Aegean Islands formed the province of Insulae in the prefecture of Asiana.

Evidence from ancient authors assures the Greekness of Macedonia. With regard to Olympic Games, the historian Herodotus (5th century B.C.) makes the following remarks: „The Kings of Macedonia that descent from Perdikas are Greeks as they say and I personally am in a position to know. Also, the Greeks who administer the games in Olympia say the same.“³³ The same historian presents the king of Macedonians, Alexander I (495-450 B.C.), as a dominant figure of the Macedonian history in the 4th century and mentions that Alexander said during the era of Persian wars that he was Greek and he wants to see Greece free instead of enslaved.³⁴ Isocrates (4th century B.C.)³⁵ in his speech „to Philip“³⁶ proposes to reconcile all the Greek cities and lead an expedition against the Persians. Could such a proposition have been made Isocrates, an Athenian flaming patriot, to someone who was not Greek or who was the leader of barbarians? Further, the most important Greek source comes from the ancient Geographer Strabo (1st century B.C.-1st

century A.D.) who emphasizes something, which he knew that was not new: „Macedonia is really Greece”.³⁷

Thucydides³⁸ and many other Latin historians also bear witness, directly or indirectly, to the Greekness of Macedonians. In antiquity the question of Macedonian ethnicity was never put forth. It was understood by all people and all nations that they were Greeks. And because they were Greeks, Alexander and the Macedonians spread Greek and no other language throughout all the conquered world. The greatest civilizer of the world, the Greek Alexander from Macedonia, was the most illustrious among Greeks and a precursor of Jesus Christ. Hellas, the cradle of the global civilization, offered to the world her son Alexander, one of the greatest personalities of the Ancient Greece. Through him the richness of the Greek language, knowledge, and civilization was imparted to the known world and changed the march of human history. Historians and archaeologists, for thousands of years, study this great journey, and try to analyze the life and the work of this Great Hellen.

The development of the Hellenic world by Alexander the Great and his heirs is well known. Alexander the Great, a Macedonian, became Commander in Chief of all Greece, not only of Macedonia. His Hellenization plan offered foreign barbarians a Greek education and culture. The cities with the Greek architecture and structures were spreading by Hellenes allover Asia and North Africa, where we see them today after the excavations. His heirs continued his work by promoting the Greek language from the Mediterranean Sea up to the Indus River, thereby accomplishing the Hellenization of the ancient world. This period is, therefore, not called the Macedonian, but the Hellenistic Period (Ἑλληνιστικοὶ Χρόνοι)!

To be continued

1 See, Jones (1997).

2. See, Kebric (1997) and Kitto (1987).

3. See, Marchant and Todd (1997)

4. See, Pedley (1998).

5. But, at the same time, Hellas faces a lot of opposition from heretics (heterodoxs) and other religions (allodoxs) because of her traditional Orthodoxy and her Hellenic paideia. Lately, an international economic mafia shows its malice against Greece, too and this _ economic war _ would affect negatively the country_ s independence and security in the near future.

6. With their wisdom, like: _ Moderation in all things _ (Πᾶν μέτρον ἄριστον), they set the foundations and advanced the world.

7. See, Davies (1998, p. 95).

8. See, Kallianiotis (2010j).

9. Hellenes had the same blood, the same language, and the same religion (ὁμαίμον, ὁμόγλωσσον καὶ ὁμόθρησκον), according to Herodotus (Ἡρόδοτος) 5th century B.C. See, Kallianiotis (2007, p. 179).

10. See, Roberts (1997, p. 43).

11. See, Roberts (1997, p. 47).

12. See, Homers Iliad.

13. «Ὁ Ἕλλην Ὀμηρος ὑπῆρξε ὁ ἀγαπημένος στυγαφεὺς τοῦ Ἕλληνοῦ Ἀλεξάνδρου, ὁ ὁποῖος κατεῖχε τὴν παιδείαν τοῦ Ἕλληνοῦ Ἀριστοτέλους», See, Varnakos (1997).

14. Is this number, _ 33 _ , signifying something? The Son of God remained on earth for 33 years, too. Theodore Birt said that _ Alexander was the beginning and Christ the end _ .

15. The European civilization was a Hellenic-Orthodox civilization up to the 9th century A.D., before its barbaric invasions from West and North. See, Sakarellos (2005).
16. See, Jones (1997), Kebric (1997), Vasiliev (1980), Paparrigopoulos (2003), and Kallianiotis (2009).
17. See, Blum, Cameron, and Barnes (1970, p. 4).
18. See, Vranopoulos (1995, p. 168).
19. Indisputably, Τὰ ὀψώνια τῆς ἀμαρτίας θάνατος» The objective of every human being must be to reach perfection (τὸ καθ' ὁμοίωσιν).
- 20 «Εὐγνῶμονῶ τοῖς Θεοῖς ὅτι ἐγεννήθην Ἕλληνα...» (M. Ἀλέξανδρος)
21. The Greek Macedonian Kings were: Karanus of Macedon, Koinos of Macedon, Tyrimmas of Macedon, Perdikkas I of Macedon (700-678 B.C.), Argaeus I of Macedon (678-640 B.C.), Philip I of Macedon (640-602 B.C.), Aeropus I of Macedon (602-576 B.C.), Alctetas I of Macedon (576-547 B.C.), Amyntas I of Macedon (547-498 B.C.), Alexander I of Macedon (498-454 B.C.), Perdikkas II of Macedon (454-413 B.C.), Archelaus I of Macedon (413-399 B.C.), Craterus of Macedon (399 B.C.), Orestes of Macedon (399-396 B.C.), Archelaus II of Macedon (396-393 B.C.), Amyntas II of Macedon (393 B.C.), Pausanias of Macedon (393 B.C.), Amyntas III of Macedon (393 B.C.), Argaeus II of Macedon (393-392 B.C.), Amyntas III of Macedon (restored) (392-370 B.C.), Alexander II of Macedon (370-368 B.C.), Ptolemy I of Macedon (368-365 B.C.), Perdikkas III of Macedon (365-359 B.C.), Amyntas IV of Macedon (359 B.C.), Philip II of Macedon (359-336 B.C.), Alexander the Great (Alexander III) (336-323 B.C.), Philip III Macedon (323-317 B.C.), only titular king, Alexander IV of Macedon (323-309 B.C.), only titular king. Then, the Epigone Cassander king of Macedonia (305 – 297 B.C.).
22. Alexander is a Greek name, which means, he who brings together and around him men warriors.
23. See, [_ HYPERLINK "http://macedonian-empire.blogspot.com/2008_03_01_archive.html \(http://macedonian-empire.blogspot.com/2008_03_01_archive.html\)"](http://macedonian-empire.blogspot.com/2008_03_01_archive.html) [_ http://macedonian-empire.blogspot.com/2008_03_01_archive.html_](http://macedonian-empire.blogspot.com/2008_03_01_archive.html)
24. The systematic colonization of Chalkidiki by the people of Southern Greece seems to have started in the 8th century B.C. Colonists came mainly from Chalkis and Eretria of Euboea. See, Kallianiotis (1995) and [HYPERLINK "http://www.it.uom.gr/project/chalkidiki/about1.htm \(http://www.it.uom.gr/project/chalkidiki/about1.htm\)"](http://www.it.uom.gr/project/chalkidiki/about1.htm) [_ http://www.it.uom.gr/project/chalkidiki/about1.htm_](http://www.it.uom.gr/project/chalkidiki/about1.htm)
25. See, Varnakos (1997, p. 154).
26. «Ἄλλ' αὐτόν γε Ἀλέξανδρον οὐκ αἰσχύνομαι θαυμάζων» (Λεύκιος Φλάβιος Ἄρριανός
27. From 323 to 301 B.C., the era is called, Period of Interregnum (Περίοδος Μεσοβασιλείας) with internal (civil) strife. After that period, the Hellenistic nations were created.
28. No heir had been appointed to the throne, and his generals adopted Philip II's illegitimate son, Philip Arrhidaeus, and Alexander's posthumous son by Roxana, Alexander IV, as kings, sharing out the satrapies among themselves, after much negotiation. He and his uncle Philip, as joint kings, were placed under the guardianship of Perdikkas, Peithon and Antipater in succession. After the death of Antipater (309), Roxana fled with his son to Epirus, and was afterwards taken back to Macedonia, together with Olympias, by Polyperchon. Both kings were murdered, Arrhidaeus in 317 and Alexander IV in 309 with his mother Roxana were assassinated by Cassander who then usurped the throne of Macedonia and married Thessaloniki (Alexander the Great's sister) in order to legitimize his position (Justin xiv. 6, xv. 2). The parts of former Alexander's empire became independent monarchies, and the generals, following Antigonus' lead in 306, took the title of monarch. The turbulent years from 323 to 301 B.C. saw endless conflicts among Alexander the Great's generals, which ended with the parceling out of the Alexander's empire and the creation of the first Hellenistic kingdoms. Alexander generals known as Diadochs (Epigones) had established their own kingdoms on the rests of the Alexander's empire: Ptolemy Lagus, Alexander's half bother (Egypt and Palestine); Seleucus Nicator

(Mesopotamia and Syria); Cassander (Macedonia and Greece); Antigonus (Asia Minor); and Lysimachus (Thrace). See, [_ HYPERLINK "http://history-of-macedonia.com/wordpress/2010/06/17/macedonian-names-and-makedonski-pseudo-linguistics-the-case-of-the-name-pella/ \(http://history-of-macedonia.com/wordpress/2010/06/17/macedonian-names-and-makedonski-pseudo-linguistics-the-case-of-the-name-pella/\)"](http://history-of-macedonia.com/wordpress/2010/06/17/macedonian-names-and-makedonski-pseudo-linguistics-the-case-of-the-name-pella/) [_ http://history-of-macedonia.com/wordpress/2010/06/17/macedonian-names-and-makedonski-pseudo-linguistics-the-case-of-the-name-pella/](http://history-of-macedonia.com/wordpress/2010/06/17/macedonian-names-and-makedonski-pseudo-linguistics-the-case-of-the-name-pella/) and [\[_ http://1stmuse.com/frames/index.html\]\(http://1stmuse.com/frames/index.html\)](http://1stmuse.com/frames/index.html (http://1stmuse.com/frames/index.html))

29. Ptolemy of lagos started to build the Library of Alexandria during the years 300-290 B.C. See, Historian Ioannis Kotoulas, „Afrocentrism and the distortion of Greek history%“, Macedonia Hellenic Land, December 2010.

[_ http://www.macedoniahellenicland.eu/content/view/1324/78/lang,el/](http://www.macedoniahellenicland.eu/content/view/1324/78/lang,el/)

30. See, [\[_ http://www.mlahanas.de/Greeks/Bios/Lysimachus.html\]\(http://www.mlahanas.de/Greeks/Bios/Lysimachus.html\)](http://www.mlahanas.de/Greeks/Bios/Lysimachus.html (http://www.mlahanas.de/Greeks/Bios/Lysimachus.html))

31 Pydna (Πύδνα) was founded by Euboeans in early 7th century B.C. Alexander I took the city (Thucydides I.131.1), but later Pydna regained its independence. It was besieged by the Athenians in 432 B.C. Pydna was brought back under Macedonian rule in 410 B.C. by Archelaus, who reestablished the city twenty stadia further inland (Diodorus of Sicily 13.14). The Athenians seized Pydna in 364 B.C., only to have it retaken eight years later by Philip II. Pydna was raided by Alexander the Great on his march on Persia. Cassander besieged and captured Pydna in 317 B.C. and had the queen mother, Olympias, who had taken refuge there, put to death. The Battle of Pydna (June 22, 168 B.C.), in which the Roman general Aemilius Paulus defeated King Perseus, ended the reign of the Antigonid dynasty.

32. Moesia (Greek: Μοισία, Μυσία Latin: Moesiarum) was an ancient region and Roman province situated in the Balkans, along the south bank of the Danube River. It included territories of modern-day Northern Skopje, Southern Serbia (Upper Moesia), Northern Bulgaria, South-Eastern Romania, Southern Moldova, and Budjak (Lower Moesia).

33. First among the ancient historians, Herodotus mentions Macedonians and considers them, without hesitation, «το ἔβη Ἕλληνας: «Ἕλληνες δὲ εἶναι τούτους τοὺς ἀπὸ Περδίκκεω γεγονότας, κατὰ περ αὐτοὶ λέγουσι, αὐτὸς τε οὕτω τυγχάνω ἐπιστάμενος καὶ δὴ καὶ ἐν τοῖσι ὀπισθεν λόγοισι ἀποδείξω...» See, Herodotus, I, 56, 2-3 and V, 20-22. How the foreigners, who do not understand Greek, could be able to read these original sources?

34. «Αὐτὸς τε γὰρ Ἕλληνας γένος εἰμί τῶρχαῖον, καὶ ἀντ' ἐλευθέρης δεδουλωμένην οὐκ ἂν ἐθέλοιμι ὀρᾶν τὴν Ἑλλάδα» (Herodotus). **Herodotus** (Greek: Ἡρόδοτος Heródotos) was an ancient Greek historian who was born in Caria, Halicarnassus (Asia Minor that is under Turkish occupation, today) and lived in the 5th century B.C. (484 B.C. ^ 425 B.C.). He has been called the “Father of History” since he was the first historian known to collect his materials systematically, test their accuracy to a certain extent and arrange them in a well-constructed and vivid narrative. The Histories ~ his masterpiece and the only work he is known to have produced ~ is a record of his “inquiry” (or ἱστορία historía, a word that passed into Latin and took on its modern meaning of history), being an investigation of the origins of the Greco-Persian Wars and including a wealth of geographical and ethnographical information.

35. **Isocrates** (Greek: Ἰσοκράτης; 436_ 338 BC), an ancient Greek rhetorician, was one of the ten Attic orators. In his time, he was probably the most influential rhetorician in Greece and made many contributions to rhetoric and education through his teaching and written works.

36. Philip II of Macedon, (Greek: Φίλιππος Β΄ Μακεδών -Philippos) 382 _ 336 B.C., was a Greek king (Vasileus) of Macedon from 359 B.C. until his assassination in 336 B.C. He was the father of

Alexander the Great and Philip III. _ HYPERLINK "http://en.wikipedia.org/wiki/Philip_II_of_Macedon" _http://en.wikipedia.org/wiki/Philip_II_of_Macedon_and _ HYPERLINK "<http://en.wikipedia.org/wiki/Macedon>" _<http://en.wikipedia.org/wiki/Macedon> _

37. «Ἐστὶ μὲν οὖν Ἑλλὰς καὶ ἡ Μακεδονία» Στράβων (Strabo). **Strabo** (Greek: Στράβων; 63/64 B.C. _ 24 A.D.) was a Greek historian, geographer and philosopher. Strabo was born to an affluent family from Amaseia in Pontus (Asia Minor), a city which he said to be situated the approximate equivalent of 75 km from the Black Sea.

38. See, Thucydides, II, 99, 3-6. Thucydides (460 B.C. _ 395 B.C.) (Greek: Θουκυδίδης, Thoukydídēs) was a Greek historian and author of the History of the Peloponnesian War, which recounts the 5th century B.C. war between Sparta and Athens to the year 411 B.C. Thucydides has been dubbed the father of "scientific history" because of his strict standards of evidence-gathering and analysis in terms of cause and effect without reference to intervention by the gods, as outlined in his introduction to his work. He has also been called the father of the school of political realism, which views the relations between nations as based on might rather than right.

Ἴω. Καλλιανιώτης , Μ. Ἀλέξανδρος , Μακεδονία , Φίλιππος Β΄ Μακεδών , J. Kallianiotis , Macedonia

Αὐτὴ ἡ καταχώριση ἀναργήθηκε στὶς 25 Ἰανουαρίου 2011, 10:08 μ.μ. καὶ ἀρχειοθετήθηκε ὡς **ΙΣΤΟΡΙΑ**. Μπορεῖτε νὰ παρακολουθήσετε τὶς ἀπαντήσεις μέσω τοῦ **RSS 2.0**. Μπορεῖτε νὰ ἀφήσετε μιὰν ἀπάντηση ἢ μιὰ εἰδοποίηση σύνδεσης ἀπ' τὸν δικό σας ἰστοχώρο.

ΣΧΟΛΙΑ (0)

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Χριστιανική Βιβλιογραφία

HISTORICAL EVIDENCE ON THE GREEKNESS OF MACEDONIA (2)

By Dr. Ioannis N. Kallianiotis
Economic/Finance Department
The Arthur J. Kania School of Management
University of Scranton,
PA 18510-4602
USA

Historical Evidence on the Greekness of Macedonia (2)

(part 1 . *Historical Evidence on the Greekness of Macedonia (1)*):

<http://christianvivliografia.wordpress.com/2011/01/25/historical-evidence-on-the-greekness-of-macedonia-1/> (<http://christianvivliografia.wordpress.com/2011/01/25/historical-evidence-on-the-greekness-of-macedonia-1/>)

In addition, the Macedonians shared the same ancient beliefs as the rest of Greece. They believed in the same twelve gods who, it was thought, resided on mount Olympus. They also believed in the same demigods and Nine Muses. All ancient Greeks, the Greeks of Macedonia included, used the same physical representations and names for them. Therefore, if Macedonians were not Greeks why would Olympus, a foreign mountain, be considered the home of the gods by them?

Finally, not only the Greek, but also the Latin historians, like Appianus,³⁹ Arrian,⁴⁰ Polybius,⁴¹ Titus Livius,⁴² and others, distinguished for their objectivity, certify that Macedonians have always been Greeks. All these provide indisputable evidence for the counterfeiters of history and for those who put political expediency above truth, rights, and international laws.⁴³

Especially, Arrian writes of how Alexander the Great, after the battle of the river Granikos, sent 300 panoplies to the goddess Athena. These bore the inscriptions: «Ἀλέξανδρος Φιλίππου καὶ οἱ Ἕλληνες πλὴν Λακεδαιμονίων ἀπὸ τῶν βαρβάρων τῶν τὴν Ἀσίαν κατοικοῦντων. (=Alexander the son of Philip and the Greeks, apart from Lacedaemonians, from the barbarians living in Asia). It is significant that he does not differentiate between Macedonians and Greeks. In addition, the historian Polybius speaks of Macedonians as the «πρόφραγμα» (=bastion) of Hellenism.⁴⁴

According to Stefanos Vyzadius,⁴⁵ from ancient times there has existed one ethnographical unity called Hellas (Greece). She is constituted from the „inside and outside the gates Hellas“.

Above Thermopylae was Northern Greece, „outside the gates“. The meaning is the same today. When we talk about northern, southern, central Greece, we mean the whole of the country as Hellas.⁴⁶ Also, the expedition of Alexander the Great to the depth of the Central Asia, except of a colossal military achievement, was an enormous political and cultural fact of eminent importance for Hellenism. Slavs and Paeones did not appear anywhere during this campaign. The abolition of the Achaemenid dynasty [the Achaemenid Empire (550-330 B.C.), also known as the Persian Empire] and the advance of the Greek army as far as India resulted to the creation of a universal Hellenic nation with long-lasting consequences.

Professor Sakellariou uses the Parelthondology⁴⁷ to analyze and dissolve the Skopjean myth and the western propaganda. He shows that Skopje is found in the land of Dardanon, which was the enemy of the Macedonians. North of Macedonia (Μακεδονία), during the reigns of Philip II and Alexander the Great, was the Kingdom of Paeonon (Παιονία) and still further north was the nation of Dardanon (Δαρδανία).⁴⁸

There is also evidence to be found in ancient Greek society. The Delphic Union (Ἀμφικτυονία), a religious and political union of the ancient Greek cities, was a privilege reserved for Greeks. It was responsible for appointing Philip of Macedonia and Alexander the Great as the Protectors of the Temple at Delphi. If Macedonians were not Greeks, they would not have been granted membership in this union. Also, like the Delphic Union, the Olympic Games were an important part of Hellenic life, and as such included the involvement of the Macedonian people. This again proves that Macedonians have always been Greeks.

Many famous Greeks [scholars, poets, artists, actors (=ἠθοποιός, meaning the ones who are forming characters)] lived in ancient Macedonia. These mentors of the Greek spirit of the 5th and 4th Centuries B.C., possessors of a strong conviction of Pan-Hellenic superiority would not have tolerated life in a foreign barbarian environment! In ancient Macedonia there are theaters, where Greek tragedies were performed, thus proving the participation by the Macedonians in the great life of Greek theater. If Macedonians were not Greeks this would have been impossible!

Also, several references in Indian literature praise the knowledge of the Yavanas or the Greeks. The Mahabharata⁴⁹ compliments them as “the all-knowing Yavanas” (sarvajnaa yavanaa) i.e. “The Yavanas, O king, are all-knowing; the Suras are particularly so. The mlecchas⁵⁰ are wedded to the creations of their own fancy”⁵¹ and the creators of flying machines that are generally called

vimanas.⁵² The “Brihat-Samhita” of the mathematician Varahamihira⁵³ says: “The Greeks, though impure, must be honored since they were trained in sciences and therein, excelled others.....”. Yet another Indian text, (Gargi-Samhita), also similarly compliments the Yavanas saying: “The Yavanas are barbarians yet the science of astronomy originated with them and for this they must be revered like gods”.

. During the 3rd Century A.D., attacks by Goths⁵⁴ and other kindred tribes were successfully repelled. The invaders left no ethnic trace in Macedonia. In 324 A.D., the capital of the Eastern Roman Empire was transferred to Byzantium by Saint Constantine the Great,⁵⁵ a fact which has a significant impact on Macedonia in general and on its capital city, Thessaloniki, in particular, as it gradually developed to become the second most important city of the Byzantine Empire, after Constantinople.

. With the exception of some Latin and other tribal settlements, the basically Greek population of Macedonia remained more or less unchanged up to the 7th Century A.D. when various Slavic tribes (Dragouvitae, Strymonitae, Sagouditae, etc.) began settling in the Macedonian region. With the permission of Byzantine authorities these tribes set up small Slavic enclaves known to the Byzantine as „Sclaviniae” (Σκλαβινίαι). Throughout the 7th Century the Slavs continually fought against the Byzantine authorities and repeatedly attacked, without success, the city of Thessaloniki. In 688, Emperor Justinian II⁵⁶ defeated them in a decisive battle and deported many of them to Bithynia in Asia Minor. For a considerable period of time after this, the Slavs lived at peace with their environment while many of them were Hellenized.

. In the following centuries the Slavs themselves came under threat when various Finnish-Tataric tribes, collectively known as Proto-Bulgarians, began, in turn, to infiltrate the Balkan Peninsula and subjugate the Slavs in the territories, which make up today's Bulgaria. These tribes were soon linguistically assimilated by the Slavs and the resulting mixture produced the „Bulgarians”, who established the medieval Bulgarian State. One ought to mention at this point that there is considerable controversy among scholars as to the extent to which the Slavs, who settled in Macedonian territories, were „Bulgarized”. Historians from Skopje Yugoslavia for instance, maintain (and try to generate a credible history for their artificial state) that there were no Bulgarians in Macedonia during the Middle Ages that Samuel was a Slav-Macedonian King who fought against

both Byzantines and Bulgarians. Byzantine sources, however, reveal that Samuel's Kingdom in the 10th century was multi-national in essence, extending over Bulgaria and other regions further northwards and southwards.⁵⁷

In any case, whatever its precise ethnic identity, the fact remains that Samuel's Kingdom, in spite of its dynamism, did not abolish Byzantine suzerainty in Macedonia and did not significantly alter its ethnological composition. The large population centers, still thriving in Greek Macedonia, had remained solidly and continuously Greek. In the countryside, on the other hand, especially in Northern Macedonia (i.e., in the territories shared today between Serbia-Skopje and Bulgaria, and in certain areas further to the south) the Slavic element seemed to be much better entrenched. Nevertheless the annihilation of the Bulgarian Kingdom by the Byzantine Emperor Vassilios II Boulgaroktonos („The Slayer of Bulgars”)⁵⁸ in the 11th Century, marked a Hellenic revival in the whole area.

During the 14th century, the Serbian empire of Dušan⁵⁹ encompassed Macedonia. However, this short-lived Empire, which preceded the Ottoman occupation of the Balkans, did not substantially alter the ethnic composition of the population of Macedonia, as professor Vakalopoulos (1969) explains in his *History of Macedonia*. Serbian rule left in its wake a few more Slavic enclaves along with tale of a great, albeit transient, empire. It should be added here that such somewhat hazy memories of past grandeur were instrumental in fomenting the nationalistic and irredentist awakening of the Serbian nation during the 19th Century and in the formulation of its claims on Macedonia.

It must be pointed out at this juncture that in Byzantine as well as in Ottoman times the meaning of the term Macedonia had altered somewhat. Byzantine authors used Macedonia as a blanket term to cover the greater part of Albania (Illyria), the Northern Thrace (Eastern Rumelia) as well as areas belonging to Western (i.e., today Greek) Thrace. So, to be a „Macedonian” was not only a meaningless term in the ethnic sense; it had also gradually lost some of its former geographic connotation. The „Macedonian Dynasty” of Byzantine Emperors for instance included sovereigns

coming from Thrace.⁶⁰

The Ottoman rule in the 15th Century brought about great changes in the population of the Balkans in general and of Macedonia in particular. Roughly speaking, the Christians took to the mountains; the elite took to the West.⁶¹ Those unable to cope with the harshness of Ottoman rule and the humiliations reserved for non-Muslims (having a weak faith) took to Islam. These Greek-speaking Muslims, known as Valaads, were to be found in certain parts of the Kozani region (West Macedonia), as recently as 1912, when Macedonia was liberated from the Turkish occupation. On the other hand, Turkomens (Yuruks)⁶² were brought in by the Ottomans to settle the depopulated region in Central Macedonia.

From the 17th Century onwards the situation stabilized somewhat and the Christians returned to the plains from the mountains. One must not forget, in this context, that the vast Ottoman Empire of that period was continually criss-crossed by population movements.⁶³ While Turks are coming and settling in various parts of West, Central and East Macedonia, Greeks of Thessaly and particularly of Macedonia and Epirus, are moving and advancing peacefully towards the North, to Serbia, Austria and Hungary, to Bulgaria and Romania, creating Greek communities in their cities, establishing country-towns and villages or strengthening very old Greek population nuclei. Southern Slavs and particularly Bulgarians, descending south in search of employment,⁶⁴ revive, in certain parts of Macedonia, old remnants of Slavic settlements dating from the Middle Ages or create new settlements for themselves.

The Slavic element is thus strengthened while the Slavic-Bulgarian language gains ground both in the North (i.e., in what is today Skopje) and in the central region. However as of the 18th Century, Greek ascendancy in the economic, social, and educational fields turned Greek into the dominant culture in the area. Drawing support, guidance and moral sustenance from the Greek

clergy, masses of Christians in Macedonia became aware of their Greek identity. Many Slav-speaking Christians sent their children to Greek schools, fought against the Muslim Ottomans during the Greek war of liberation, and joined the Greek revolutionary movements of Macedonia in the 19th Century, fighting for the union of Macedonia with the free Greek State.

To be noted, it is marked out that the statistics of Chilmi Pasha and those of all the other Censuses⁶⁵ that had been done until that time (1904) -Greek, Bulgarian, Serbian, and European Censuses- were reported the existence of Greeks, Bulgarians, Turks, Serbians, Jews, and other nationalities, but no report of „Macedonians“. The term “Macedonian” was used strictly in the geographic sense. All citizens of the broader geographical area of Macedonia were referred to as “Macedonians” regardless of nationality. This is a characteristic proof that at the beginning of the 20th Century no one had pinpointed the existence of a particular Macedonian nation.

This emergence of the very first Slavic tribes in Macedonia took place in the 6th century A.D. Then, ancient Macedonia had never been seized by Slavs. Slavic tribes slipped in to some areas of Macedonia and settled there very late. Macedonia remained a section of the Byzantine Empire, which weakened the Slavic establishments by transferring Slavs from Macedonia to Asia Minor and Greeks from Asia Minor to Macedonia. The district of Thessaloniki survived even the most critical circumstances and the city continuously preserved her place as the second city of the nation.⁶⁶ Before the Serbian advances into Macedonia territories, Nicholas Kavassilas⁶⁷ praised the ancient Greek origin and the continuous Greek character of Thessaloniki. Also, before he put on the imperial crown, governor of Thessaloniki, Emmanuel Palaiologos,⁶⁸ called Macedonia the “fatherland of Philip and Alexander”.

Skopjes theory that the ancient Macedonia were not Greek is not the outcome of a scientific

reassessment of existing evidence, but merely a tool to promote the fiction of Macedonian separateness even in that remote era. It contradicts the recent finds in Vergina (Aegae)_ and Dion (Δίον) of scores of tombstones all of which bear Greek names. These tombstones provide strong evidence of the Hellenic origin of the Macedonians.⁷⁰ They prove that even ordinary people, not in any way connected with the royal family or the so-called _ Hellenized elite", bore ordinary Greek names like any citizen of Athens, Thebes, Corinth or Sparta. As pointed out before, with the passage of time, almost a millennium, Slavs did settle in Macedonia, but there has been no evidence whatsoever during the Byzantine Empire or later during the Ottoman Empire that any of these Slavs in any way merited singling out as a separate group and still less being labeled "Macedonians". Greek historians support the view of most foreign scholars that such Slavs, who lived in Macedonia in the 19th and early 20th centuries considered themselves to be Bulgarians as a rule.

. As already mentioned, the Greeks and every one else that knows the historical truth do not recognize that a "Macedonian nation" has been in existence for 13 centuries (sic), as the Skopjeans claim. In taking this attitude they are consistent with history as there is no source either in the Byzantine era or during the Ottoman rule that has ever mentioned the existence of such a nation. It is well known, that Byzantine Emperor Vassilios II has been called the "Slayer of Bulgars" (Voulgaroktonos) and not the "Slayer of Macedonians". These are historical facts and cannot be disputed. On the other hand, various travelers, as well as foreign consuls of the 17th, 18th, and 19th centuries, frequently mention in their reports Bulgarians or Slavs. There is no mention of ethnic "Macedonians" whatsoever. At the end of the 19th and beginning of the 20th century, during the Greek-Bulgarian struggle for predominance in the still Ottoman-held Macedonia, there was, of course, mention of Macedonians but only in the sense that they (Bulgarians or Greeks) were inhabitants of Macedonia. The world can only outlive, if it bases its existence on the truth.

The conflict that occurred in the period of this struggle (1904-1908) among the various organizations (i.e., the Verhovists, who were guided by the government of Sofia and were seeking the integration of Macedonia in Bulgaria; and the "Internal Macedonian Revolution Organization" or IMRO, who advocated the creation of an autonomous Macedonian State) was not a conflict between Bulgarians and "Macedonians", but between unionist and autonomist Bulgarians. In other words, it was a debate similar to the one that was raised during the Cretan and Cypriot struggles for liberation between supporters of enosis (union with their mother, the Greek mainland) on the one hand and self-government or independence on the other, respectively. As no one could attribute a separate Cretan or Cypriot national identity to the advocates of autonomy or independence, so no one could think of acknowledging separate "Macedonian" national consciousness to the followers of IMRO. During the period between the World Wars, the communist parties⁷¹ of the Balkans spoke of the existence of "Macedonian" and "Thracian" people, but without a consistent set of arguments as to the distinctive national identity of these "peoples". The proof of this is that the "Thracian people" were never heard of again after World War II.⁷²

The concept of a "Macedonian" minority in Greece is a difficult one to grasp. It is indisputable that in the past there have been in Greece persons considering themselves to be Slavs, who declared themselves later as Bulgarians and even later as Slav-Macedonians. After the Nazi occupation and the ensuing civil war these persons took refuge mainly in Yugoslavia. Once there, they were thoroughly indoctrinated in the new ethnic "ideology" and as a result they identified themselves with the local Slav population. In addition, a number of Slav-conscious Greek citizens, who did not flee to Yugoslavia, emigrated to various overseas countries. Certain bilingual persons who chose to remain in Greece distinguished themselves as Greek patriots fighting against mostly communist schemes to incorporate Greek Macedonia to neighboring countries.⁷³ These persons⁷⁴ are totally integrated in Greek society and make a valuable contribution to the Greek nation, its welfare and development. During the last 50 years, better communications and transport, improvements in education and rapid urbanization, together with a much higher standard of living have dramatically reduced bilingualism.⁷⁵ What does happen now is that Greeks in Northern Greece, active in the tourist business, are learning not just English, German or French, but also the various Slavic languages of the former Yugoslavia in order to cope with unending flow of tourists coming to Greece from their neighboring countries and the businesses that Greeks have open to the entire Balkan region.⁷⁶

As we saw above there are many evidence for the Greekness of Macedonia like those of the contemporary historian Herodotus, speaking from first-hand knowledge, and writes of Macedonians as being Greeks. He also refers to King Alexander I, who addressed the people of Southern Greece as fellow Greeks. And other sources that support Herodotus, view include the writings of Greek historians such as Thucydides, Arrian, Polybius, and Plutarch. But, perhaps the most important consideration is this: Macedonians themselves have declared since ancient times that they are Greeks («Μακεδόνες ἀεὶ Ἕλληνες») and are insulted when their national identity is disputed by some anti-Greek propagandists.

Furthermore, especially for those who do not know the Greek language, the language of Ancient Macedonians, too. The name Alexander (Ἀλέξανδρος) is Greek and it is composed by the

two words, ALES (ALES) and ANDROS (ΑΝΔΡΟΣ). The first (ALES) renders the meaning of assembly of the same race, i.e., Greeks. (A=gathering, L=similar-same race, E=chronic, through time, S=humans). Whereas the second (ΑΝΔΡΟΣ) explains by whom all these people are brought together, namely by a man, who has indeed, high spirituality, strength, vision, energy, fighting power.⁷⁸ Nothing is Slavic, here; everything is Greek! There were no Slavs in Macedonia. All evidences reveal that Alexander (Greek full name: Ἀλέξανδρος Φιλίππου Μακεδών) was an offspring of Greece and nursling of Macedonia (North Greece).

III. Epilogue

All historical evidences reveal one thing; the unquestionable Greekness of Macedonia. The role of Hellenism was, is, and must remain historic and humanistic and as time passes the vast majority of people will realize it- because it was able many times in the past to re-orientate humanity. But, unfortunately, the controlled West follows some suspicious games against Hellas and perpetuates a non-existent problem that the enemies of Orthodoxy have been inspired. Hellenism is a global movement of ancient moral philosophy combined with the revealed truth of Christianity, the Holy Orthodoxy; for this reason the other "cultures" do not consent its superiority. Its advantage exists in the adoption of the moderation, the spiritual, the eternal, and the truthful, and at the same time in the rejection of the exaggeration, the materialistic, the transitory, and above all the bold lie⁷⁹(in all aspects of life). How many (even some "modern" Greeks) today understand this unique culture, which is called the Hellenic-Orthodox Culture (Ἑλληνορθόδοξος Παιδεία)? The race, which possesses this culture, has the unique ability to reach the highest accomplishments and surpass the pathless degeneration of the human civilization left behind in every historic period. The universal ideas of Hellenism constitute an inexhaustible source of alternating everlasting values. The principles of Hellenism that have changed the intellectual trends of humanity throughout history, have been borne to this small geographical region, which for three thousand years obstinately resists the undermining efforts of the "civilized" world and the hordes of barbarians. One representative of this race is Alexander the Great, the Greek-Macedonian commander of the army, who civilized the world and refined it to accept the "Word of God" and united Hellenism. This was Gods Providence!

As we have mentioned above, the name "Macedonia" was given by Tito and was used for this Yugoslav district only since 1945,⁸⁰ but it was identified for many tens of centuries with Greek civilization and Greek history. Their neighboring Greeks are reasonably disturbed, when the name of Macedonia becomes subject to abuse by a region, which ethnologically is not Greek, but Albanian, Vlach, Serb, Gypsy, Turkish, Slavic, and mostly, Bulgarian. It is characteristic and suspicious that the two first countries recognized this new government was Bulgaria and Turkey (the No. 2 enemy of Hellenism).⁸¹ The stability of the region would be better served by the denial of recognition or by saying to these people and the entire world the historic truth. Finally, if Skopjeans feel that they are Macedonians, let them open their borders and unite with Greece; then, they will become Greeks by learning the Greek paideia and at the end they will be Macedonians.

It is clear when, objectively examined, that the "Macedonian Question" for Greece cannot exist and the "Macedonian Problem" is a non-issue.⁸² The legal status quo of the northern borders of Greece are determined with international treaties, like the Treaty of Bucharest (1913), which ended the second Balkan War, and the Peace Treaties at the end of the two World Wars, of Neuilly (1919) and of Paris (1947). Also, Macedonia is a geographic concept and not an ethnic notion. In fact, only one country can identify herself, for historical reasons, with Macedonia. That country is Greece, which has been inextricably linked with Macedonia for more than 4,000 years. Of course, at

the moment, the most dangerous neighbors are the Muslim Turks not the Skopjeans and the Muslim rainbow, which has been created with the help of the U.S. and the dark powers and starts from Bosnia-Herzegovina goes to Kosovo,⁸³ Albania, and through Skopje reaches Thrace. Greece has to declare officially the National Dogma that her objective is to go back to all her lands that are under occupation today.⁸⁴

Unfortunately, Greece has no territorial claims against neighboring states even though a vast area of her is still under occupation. She regards all borders, which have been consecrated with international treaties and which have been legalized (ratified) with the Final Act of Helsinki⁸⁵ as inviolable. Considering Greek Macedonia, the ethnological homogeneity of the area renders her un-attackable from the various claims that have appeared in the past with the pretext of minority demands.⁸⁶ It is natural, for someone to consider the existence of this problem and in the long-run it can include risks, which are possible to involve, the sensitive area of Balkan, into new tribulations. For this reason, Greece looks positively to every effort, which tends to reduce this formerly intense dispute peacefully and hopefully the international community will assist her.

For these reasons, Greece has opposed the recognition of an independent nation on her northern borders, which will bear the Hellenic name "Macedonia" or any complex (compound) name with the word "Macedonia" in it. Of course, this does not mean that Greece is against the Skopjeans right to establish their own independent nation and have their own language, history, and traditions. All people have the right to self-determination of their future; certainly, this choice is confined within the limits of international law (or legality). Greece, however cannot accept the use of the Macedonian name by any nation, which is in all other respects Slavic. The terms "Macedonia-Macedonians" and names of similar relevance belong to Hellas and Hellenes (Greece and Greeks). They constitute Greece's national and cultural inheritance and as such have been recorded in history for many centuries before the appearance of Slavs in the area of Balkans and especially in the area of Macedonia.

Large sections of countries that dream the non-existent historically "Aegean Macedonia" were historically under Greek control and those countries that transgress against Greece today are "inhospitable of the history". Greeks will never cease, as the Greek race to claim their lost national lands. It is their national duty to state matters concerning Greek Macedonia, both inside and outside of Greece, exactly as they are to restore the historical truth that expediency, misguided, and calculating interest continue to counterfeit and distort. It is necessary for the preservation of their unique Greek Orthodox Culture, that every one be in good conscience and that Greece permanently "guard Thermopylae". This duty must not be the subject of a transient alert or mobilization, but the constant care of the current and future citizens of the historic country, Hellas. Turkey is the most dangerous country because has nothing in common with Europe and Greece. Soon, Greece has to stop her continued withdrawals from her rights.⁸⁷

Undoubtedly, the ancient Macedonians belong to the world of Greeks and it is impossible to dispute this any longer. The numerous historical evidences, the new archeological treasures in connection with linguistic analyses⁸⁸ and the findings of a great number of new inscriptions -all Greek- with rich samples of Greek names prove that there is no discontinuation of either cultural or

linguistic of the unity of the Macedonians with the rest of the Greeks.⁸⁹ Also, the spreading of the Greek language and the Greek civilization and culture to the entire known world, from the Macedonians of the Alexander the Great, constitutes the most categorical confirmation of this event. This event is confirmed every year by the new archeological findings that are coming to light either at the large excavations of Pella, Vergina, Dion, and Sindos, or in dozens less known, like in areas of Voion, Aeani, Kozani, Kastoria, Florina, Edessa, Aridaea, Kilkis, Kavala, and of course, Thessaloniki and Chalkidiki (Petralona),⁹⁰ and others.

Greece, every Greek, and every one who has an objective knowledge of history are opposed to Skopje's name as "Macedonia". Skopje's peoples are not properly a distinct nation, but belong, by language and culture, to one or another, or perhaps all three of the neighboring Slavic states (they have nothing in common with Hellenic Macedonians). Recognition of Skopje as "Macedonia" is historically, scientifically, and morally wrong. Skopjean propaganda in the New York Times, the Wall Street Journal, and other papers around the world is unconscionable, constant, and provocative.⁹¹ If Skopje were to give up the policy of misappropriating the term "Macedonians"; if she were to adopt, for instance, another term, (such as "Vardarians" or "Dardanians" or "Sclavinians")⁹² in order to designate the Slav inhabitants of Skopje and possibly certain émigré groups who share her views; the Greeks, naturally, would have no quarrel with this state of affairs. Greeks all over the world have to undertake a campaign to inform the international community and especially to awake the Greek Prime Minister, George Papandreou, as well as the Greek Ministry of Foreign Affairs, and the new anti-Greek mayor of Thessaloniki, Yiannis Boutaris, to act defending Greece's interest and rights.

In conclusion, Greek-Serbian relations are positive on many domains as both sides realize that the mutual benefits of good, friendly, cooperative, and neighborly relations are necessary; and they have to stay away from the dirty game that the dark powers are playing in Balkans. Thus, both nations realized that Skopje has been put between Greece and Serbia by other powers, which are against these two homodox nations. Greeks, Serbians, Bulgarians, Russians, Rumanians, and all the other Eastern European nations have something in common that is not common to this world, we cannot find it anywhere else. They are "brothers in Christ", Christian Orthodox nations and spiritual children of Greece. Hellas has an enormous responsibility towards her spiritual children and has to be the prototype, as a respectable mother, for all of them. We hope that Skopje will realize its historic and anti-scientific mistake and go back to its true name, "Vardarska". After the collapse of communism, the cosmos awaits these peoples, contribution to its history and Greece can play once more an important role in their re-Christianization and promotion of peace and prosperity in the Balkans, away from the true enemies of this region_ and the suspicious games of the fallen

and controlled West. All these are some historical evidences, which reveal what this unique Hellenic-Orthodox civilization and its founders are and what they are doing for 7,000 years in this region. Glory to God!..

39. Appianus (Greek Ἀππιανός) (95 A.D. _ 165 A.D.), of Alexandria was a Roman historian (of Greek ethnicity) who flourished during the reigns of Trajan Hadrian, Hadrian and Antoninus Pius. He is commonly referred to by the anglicised form of his name, Appian. His work (Ῥωμαϊκά, known in English as the Roman History) in 24 books, written in Greek before 165 A.D., is more a number of monographs than a connected history. It gives an account of various peoples and countries from the earliest times down to their incorporation into the Roman Empire, and survives in complete books and considerable fragments. The work is very valuable, especially for the period of the civil wars.

40. See, Arrian, I, 16, 11. Lucius Flavius Arrianus 'Xenophon' (A.D. 86 – 160), known in English as Arrian (Ἀρριανός), and Arrian of Nicomedia, was a Roman (ethnic Greek) historian, public servant, a military commander and a philosopher of the 2nd-century Roman period. As with other authors of the Second Sophistic, Arrian wrote primarily in Attic (Indica is in Herodotus' Ionic dialect, his philosophical works in Koine Greek). His works preserve the philosophy of Epictetus, and include the Anabasis of Alexander, an important account of Alexander the Great, as well as the Indica a description of Nearchus' voyage from India following Alexander's conquest, and other short works. Arrian is generally considered one of the best sources on the campaigns of Alexander as well as one of the founders of a primarily military-based focus on history.

41. See, Polybius, XXVIII, 8, 9. Polybius (200_ 118 B.C.), (Greek: Πολύβιος) was a Greek historian of the Hellenistic Period noted for his book called The Histories covering in detail the period of 220_ 146 B.C. He is also renowned for his ideas of political balance in government, which were later used in Montesquieu's The Spirit of the Laws and in the drafting of the United States Constitution. Polybius was born around 202 B.C. in Megalopolis, Arcadia, which at that time was an active member of the Achaean League. Polybius, father Lycortas was a chief representative of the policy of neutrality during the war of the Romans against Perseus of Macedonia. He attracted the suspicion of the Romans, and as a result, Polybius was one of the 1000 noble Achaeans who in 168 B.C. were transported to Rome as hostages, and detained there for 17 years. In Rome, by virtue of his high culture, he was admitted to the most distinguished houses, in particular to that of Aemilius Paulus, the conqueror in the Third Macedonian War, who entrusted him with the education of his sons. A key theme is that the good statesman is virtuous and controls his emotions. An archetype of his good statesman was Philip II. This leads him to reject historian Theopompus' description of Philip's wild and drunken private life. For Polybius it is inconceivable that such an able and effective statesman could have such an immoral and unrestrained private life. Polybius is considered by some to be the successor of Thucydides in terms of objectivity and critical reasoning, and the forefather of scholarly, painstaking historical research in the modern scientific sense. According to this view, his work sets forth the course of occurrences with clearness, penetration, sound judgment and, among the circumstances affecting the result, lays especial stress on the geographical conditions. It belongs, therefore, to the greatest productions of ancient historical writing. The writer of the Oxford Companion to Classical Literature (1937) praises him for his "earnest devotion to truth" and for his systematic seeking for the cause of events. Polybius introduced some theories in The Histories.

42. See, Titus Livius, 31, 39. Titus Livius (59 B.C. ^ 17 A.D.), known as Livy in English, was a Roman historian who wrote a monumental history of Rome and the Roman people. Ab Urbe Condita Libri, "Chapters from the Foundation of the City," covering the period from the earliest legends of Rome

well before the traditional foundation in 753 B.C. through the reign of Augustus in Livy's own time. He was on familiar terms with the Julio-Claudian family, advising Augustus' grandnephew, the future emperor Claudius, as a young man not long before 14 A.D. in a letter to take up the writing of history. Livy and Augustus' wife, Livia, were from the same clan in different locations, although not related by blood.

43. Mahathir Mohamad, the ex-president of Malaysia said that "Jewish groups secretly control the world,s great powers" and affect humanity the way they want to pursue their "ultimate objective". See, The Wall Street Journal, October 9-10, 2010, pp. A1 and A11. We hope, he to be wrong and these powers (like, the U.S.A.) that are enslaved to wake up soon.

44. Today, we say the same for Cyprus, <<the bastion of Hellenism to the East>>.

45. See, Stefanos Vyzadius, Nationals, Geographical Lexicon, 5th-6th Centuries A.D.

46. Now, with the imposition of "Kallikratis", they will demolish what has been left over from the detestable "Ioannis Kapodistrias" plan, which destroyed the country side (all villages) of Greece. The unity of the country and its security are in high risk. Prime Minister George Papandreou appears to have no intention of abandoning or altering his government,s ambitious plan to redraw administrative boundaries at a local level despite fierce criticism from opposition parties, citizens, and as it emerged, from within ruling PASOK. Papandreou vehemently defended the plan, known as "Kallikratis," which was unveiled on January 10, 2010 at a Cabinet meeting. "The Greek people voted us into power to make changes, not to tinker," said Papandreou. Although it has many aspects, the main element to Kallikratis is the plan to do away with the 76 prefectures that currently span the country and replace them with 13 larger regions. Similarly, 1,034 municipalities will be whittled down to less than 370. See, Kathimerini, January 12, 2010. These 13 regions can represent themselves to Brussels (EU) independently of the central government. Thus, the unity of the country is ruined and soon the country will be in ruins; in history this era will be, the "Golden Age of PASOK". This party is very dangerous for Greece. We know its anti-Greek policies since 1981. See also, <http://www.hellasontheweb.org/2009-05-25-15-24-30/greece-politics/945-2010-12-01-22-30-04> (<http://www.hellasontheweb.org/2009-05-25-15-24-30/greece-politics/945-2010-12-01-22-30-04>)" http://www.hellasontheweb.org/2009-05-25-15-24-30/greece-politics/945-2010-12-01-22-30-04_

47. Discipline, which analyzes and examine the past of the World.

48. Their territory itself was not considered part of Illyria by the Greek Historian, geographer and philosopher Strabo ΣΤΡΑΒΩΝ, 63/64 B.C. _ 24 A.D.). See also, Vorlage: H. Kiepert, Atlas antiquaa, Berlin (Reimer) O.J. , where Scupi is in Dardania. "http://www.gottwein.de/latine/map/gr_paeon.php" (http://www.gottwein.de/latine/map/gr_paeon.php)" http://www.gottwein.de/latine/map/gr_paeon.php_

49. See, "<http://en.wikipedia.org/wiki/Mahabharata>" (<http://en.wikipedia.org/wiki/Mahabharata>)" http://en.wikipedia.org/wiki/Mahabharata_

50. See, "<http://en.wikipedia.org/wiki/Mleccha>" (<http://en.wikipedia.org/wiki/Mleccha>)" http://en.wikipedia.org/wiki/Mleccha_

51. See, "http://en.wikipedia.org/wiki/Hellenistic_civilization#cite_note-13#cite_note-13" (http://en.wikipedia.org/wiki/Hellenistic_civilization#cite_note-13%23cite_note-13)" http://en.wikipedia.org/wiki/Hellenistic_civilization#cite_note-13#cite_note-13_

52. See, "<http://en.wikipedia.org/wiki/Vimanas>" (<http://en.wikipedia.org/wiki/Vimanas>)"

[__http://en.wikipedia.org/wiki/Vimanas_](http://en.wikipedia.org/wiki/Vimanas)

53. See, "<http://en.wikipedia.org/wiki/Varahamihira> (<http://en.wikipedia.org/wiki/Varahamihira>)"
[__http://en.wikipedia.org/wiki/Varahamihira_](http://en.wikipedia.org/wiki/Varahamihira)

54. The Goths (Gothic, Gutans) were a heterogeneous East Germanic tribe, who played an important role in the history of the Roman Empire after they appeared on its lower Danube frontier in the 3rd century A.D. The first recorded incursion of Goths into the Roman Empire took place in 238 A.D. During the 3rd and 4th centuries A.D., the Goths were divided into at least two distinct groups, the Thervingi and the Greuthungi, separated by the Dniester River. They repeatedly attacked the Roman Empire (and the New Eastern Roman Empire, the Byzantine Empire) during the Gothic War (376-382 A.D.).

55. Flavius Valerius Aurelius Constantinus (27 February 272 A.D. ^ 21 May 337 A.D.), commonly known as Constantine I, Constantine the Great, or Saint Constantine, was Roman Emperor from 306 to 337. Best known for being the first Christian Roman emperor, Saint Constantine reversed the persecutions of his predecessor, Diocletian, and issued the Edict of Milan in 313, which proclaimed Religious Tolerance (Ἀνεξιθρησκεία) of Christians throughout the empire. The foremost general of his time, Saint Constantine defeated the emperors Maxentius and Licinius during civil wars. He also fought successfully against the Franks, Alamanni, Visigoths, and Sarmatians during his reign – even resettling parts of Dacia, which had been abandoned during the previous century. Saint Constantine also transformed the ancient Greek colony of Byzantium into a new imperial residence, Constantinople, which would be the capital of the Eastern Roman (Byzantine, Medieval Greek) Empire for over one thousand years. From an Orthodox nun's revelation, Saint Constantine is today the governor of an area in Paradise.

56. Justinian II (669 A.D. – 11 December 711 A.D.), also known as Rinotmetos or Rhinotmetus "the Slit-nosed", was reigning from 685 to 695 and again from 705 to 711. Justinian was in many ways an able ruler, who recovered for the Empire areas of Macedonia that had previously been conquered by Slavic tribesmen. Justinian's religious policy was similar to that of his father, Constantine IV, who had attempted to bring about a reconciliation between Rome and Constantinople. He was the first emperor to place the image of Christ on his coinage, along with the motto servus Christi. In 686, he convened a synod that upheld the denial of monotheletism. Unlike his father however, Justinian, was not willing to compromise with Rome concerning the supremacy of the see of Constantinople over the see of Rome. In 692, he called for an ecumenical council to be held in the domed hall of the imperial palace. The In Trullo council was also known as the Quinisext (Greek – penthekte) council since it dealt with matters discussed at the fifth ecumenical council of 553 (Constantinople II) and the sixth ecumenical council of 680 (Constantinople III). While the council addressed a wide range of subjects, such as discipline, marriage of priests, and the organization of church administration, the most significant judgment of the council was canon 36, which emphasized the equality of the Roman and Constantinopolitan sees. The papacy, upholding the position of the Roman see's supremacy, rejected all the canons of the Quinisext Council. Justinian attempted to enforce the decision of the council by ordering the arrest of Pope Sergius I, but this was prevented by the populace and troops of Rome. See, "<http://www.roman-emperors.org/Just2.htm>" (<http://www.roman-emperors.org/Just2.htm>)" [__http://www.roman-emperors.org/Just2.htm_](http://www.roman-emperors.org/Just2.htm)

57. Samuel [also Samuil, representing Bulgarian: !_0_<_C_8_:_], was the Emperor (Tsar) of the First Bulgarian Empire from 997 to 6 October 1014. From 980 to 997, he was a general under Roman I of Bulgaria, the second surviving son of Emperor Peter of Bulgaria, and co-ruled with him, as Roman bestowed upon him the command of the army and the effective royal authority. As Samuel struggled to preserve his country's independence from the Byzantine Empire, his rule was characterized by constant warfare against the Byzantines and their equally ambitious ruler Basil II

(Vassilios II).

58. BASIL (Vassilios) II BULGAROKTONOS (GREEK: **ΒΑΣΙΛΕΙΟΣ ΒΟΥΛΓΑΡΟΚΤΟΝΟΣ**, = *SLAYER OF THE BULGARS*), Byzantine emperor (976-1025 A.D.), who extended imperial rule in the Balkans (notably Bulgaria), Illyria, Mesopotamia, Syria, Georgia (Iveria), and Armenia and increased his domestic authority by attacking the powerful landed interests of the military aristocracy and of the church. Hellenic state reached its maximum extension and power. It expanded from Epirus to Pontus from Macedonia to Caucasian Mountains from Dounabe to the Taurus mountains. The Hellenic-Orthodox Empire was then, the center of the world that is why its dominance was challenged by many states. The reign of Basil II, widely acknowledged to be one of the outstanding Byzantine emperors, admirably illustrates the strength of the Byzantine system of government. His forceful personality made enemies and friends to acknowledge him as sole ruler. Basil was the son of Romanus II and Theophano and was crowned co-emperor with his brother Constantine in 960, but as minors both he and his brother remained in the background. After their father's death in 963, the government was effectively take over by the senior military emperors, first by Nicephorus II Phocas, their stepfather, and then by John I Tzimisces. On the latter's death (976) his authority was challenged by two generals (Vardas Skliros and Vardas Fokas) who coveted the position of senior emperor. After a prolonged struggle both were defeated by 989, though only with the help of Russians under Vladimir of Kiev, who was rewarded with the hand of Basil II's sister Anna on condition that the Kievan state adopted Christianity. (Russia is the spiritual daughter of Greece and proved to go beyond her mother, after the apostasy and the abandonment of the Orthodox tradition by the second in 1920s). This year an earthquake devastated Constantinople and Nikomeidia. The dome of Aghia Sophia fell, and was fully reconstructed six years later. Basil II aimed solely at the extension and consolidation of imperial authority at home and abroad. The main fields of external conflict were Syria, Armenia, and Georgia (Iveria) in the east, in the Balkans (Bulgaria) in the north, and in southern Italy in the west. In 995 Basil with 40,000 men marched from Bulgaria to Syria so fast, that when Egyptians were informed for his arrival, they retreated in a state of panic. The emperor left his general Damianos Dalassinos as governor of Antioch, and returned to his battlefield in Bulgaria. By aggression and by diplomacy he secured land from Georgia (Iveria) and Armenia, after the death (1000) of a great Georgian king named "David the great". He is, however, best known for his persistent and ultimately successful campaigns against a revived Bulgarian kingdom under Tsar Samuel. This ruler devastated the regions of Macedonia, Thessaly and Epirus and established his hegemony in the west Balkans. In 996, the Bulgarians invaded and reached down to the north Peloponnese, pillaging many Greek cities. The emperor sent Nikophoros Ouranos to defend the area. The competent general crushed the Bulgars in a battle by the river Sperxeios (next to Lamia), and Tsar Samuel almost was killed. In 997, the Greek fleet recaptured Epidamnos (modern Dyrrachion in North Epirus). From 986 until 1014 there was warfare between Byzantium and Bulgaria (nowhere anyone can find "Skopjeans or Slav-Macedonians), interrupted from time to time by Basil II's intermittent expeditions to settle crises on the eastern front. Basil II enlisted Venetian help in protecting the Dalmatian coast and Adriatic waters from Bulgarian aggression. Year by year he slowly penetrated into Samuel's territory, campaigning in winter as well as summer. In 1001 Basil liberated Philippoupolis; in 1003 Verroia, Larisa, Servia, Skopje, and Edessa in Macedonia, were also liberated by the Greek army. Finally, holding northern and central Bulgaria, he advanced toward Samuel's capital, Achris (northern of Prespes lakes), and won the crushing victory, that gave him his nickname, "Slayer of the Bulgars". The battle took place in Kleidi (Kimvaloggos), on 29 July 1014. His general Nikiphoros Votaniates managed to surround the enemy defense lines, causing the Bulgars to surrender in a state of panic. Thus the revived Bulgarian kingdom (that stretched from Adriatic to Black Sea and from Dounabe River to Thesally), after decades of wars against the Greek state was incorporated into the Byzantine Empire. But only on 1018, Basil completed his campaign against Bulgarians, and then he visited the provinces of his empire, which were released from the Bulgarian threat. (Bibliography Gustave Schlumberger,

BASILE II Paris 1900).

59. The Serbian Empire was a medieval empire in the Balkans that emerged from the medieval Serbian Kingdom in the 14th century. The Serbian Empire existed only for 25 years, from 1346 to 1371. The Tsar of Serbia, Tsar Du°an (1346-1355 A.D.), before he came to throne as king of all Serbs, proved himself as a very talented battle leader, who proved himself in the battle of Velbazhd, where Serbia heavily defeated the Bulgarian Empire. As his father was not an able conqueror, Du°an, with the help of Serbian nobility, removed his father from the throne, ordering his people to strangle him. The medieval Serbian state reached its apex in the mid-14th century, during the rule of Stefan Du°an, who proclaimed himself in 1345 tsar in Serres and was crowned in Skopje on the 16th April 1346 as the "Emperor of Serbs and Greeks" by the newly proclaimed Serbian Patriarch Joanikie II with the help of the Bulgarian Patriarch Simeon and the Archbishop of Ohrid, Nicholas. Tsar Du°an doubled the size of his former kingdom, seizing territories to the south, southeast and east at the expense of Byzantium. He did not fight a single army in the field, instead winning his empire by besieging cities. He was succeeded by his son Stefan Uro° V, called the Weak, a term that might also apply to the state of the empire, as it slowly slid into feudal anarchy. The combination of sudden conquest, backwards administration, and failure to consolidate his holdings led to the fragmenting of the empire. This is a period marked by the rise of a new threat: the Ottoman Turkish sultanate gradually spreading from Asia (Mongolia) to Europe and conquering Byzantium first, and then the other Balkans states.

60 The Macedonian dynasty ruled the Byzantine Empire from 867 A.D. [Basil I the Macedonian (Βασίλειος Α΄ (811_ 886, ruled 867_ 886)] to 1056 A.D. [Theodora Θεοδώρα] (ruled 1055_ 1056)], following the Amorian dynasty. During this period, the Byzantine state reached its greatest expanse since the Muslim conquests, and the Macedonian Renaissance in letters and arts began. The dynasty was named after its founder, Basil I the Macedonian, who was descended from the theme of Macedonia.

61. Many Greeks, such as John Argyropoulos and Constantine Lascaris, fled the city and found refuge in the Latin West, bringing with them knowledge and documents from the Greco-Roman tradition to Italy and other regions that further propelled the Renaissance, although the influx of Greek scholars into the West began much earlier, especially in the Northern Italian city-states, which had started welcoming scholars in the eleventh and twelfth centuries. The chancellor of Florence Coluccio Salutati began this cultural exchange in 1396 by inviting Manuel Chrysoloras, a Byzantine scholar to lecture at the University of Florence. The Italians' hunger for Latin classics and a reintroduction of the Greek language was a major intellectual factor underlying the Renaissance. Those Greeks who stayed behind in Constantinople were mostly confined to the Phanar and Galata districts. The Phanariots, as they were called, provided many capable advisers to the Ottoman Sultans, and later in 1920s they gave up to the pressure that pope put on them and they abandoned the Orthodox tradition; thus, they were seen as traitors by many Greeks. This might be the reason that Constantinople is still under Turkish occupation.

62. The Turkmen (Türkmen plural also Trukhmen) are a Turkic people located primarily in the Central Asian states of Turkmenistan, Afghanistan, northern Iraq and in northeastern Iran. They speak the Turkmen language, which is classified as a part of the Western Oghuz branch of the Turkic languages family together with Turkish, Azerbaijani, Oashqai, Gagauz and Salar (Asian Muslim barbarians).

63. See, Vakalopoulos (1969, p. 7).

64. This is taking place even today. Many Bulgarians, Slavs, Albanians, and other Eastern Europeans emigrate to Greece for a better life and in search of employment, which has affected negatively the

homogeneity and the peacefulness of Hellas and has contributed to the current economic crisis, too.

65. The Ottoman Census carried out by Governor Chilmi Pasha (1904) gave the following results:

Greeks	Bulgarians	
Vilayet of Thessaloniki	373,227	207,317
Vilayet of Monastir	261,283	178,412
Total	634,500	385,729

Ethnological change in Greek Macedonia: The Balkan wars (1912-1913) gave Greece the major part of the Thessaloniki and Monastir (Bitola) vilayets (with the exception of certain northern provinces, which now belong to Yugoslav and Bulgarian Macedonia). More precisely the Macedonian regions were apportioned as follows:

Greek Macedonia:	34,603 sq. km	51.57%
Yugoslav Macedonia:	25,714 sq. km	38.32%
Bulgarian Macedonia:	6,789 sq. km	10.11%

During the next 10-15 years (1913-1925) the ethnological map of Macedonia became almost unrecognizable. While the wars lasted (1912-19), tens of thousands of Bulgarians departed from Macedonia. Another 53,000 Bulgarians left in the 'twenties, as a result of a voluntary exchange of populations between Greece and Bulgaria, which was foreseen by the Treaty of Neuilly (1919). Only the Slavophones of Western Macedonia stayed behind as most of them considered themselves to be Greeks. At the same time following the Greco-Turkish exchange, over 700,000 Greeks from Turkey established themselves in Greek Macedonia. In 1926, after the exchange of populations was completed, the League of Nations produced the following statistical data pertaining to Greek Macedonia:

Greeks:	1,341,000 or	88.8%
Muslims:	2,000 or	0.1%
Bulgarians:	77,000 or	5.1%
Miscellaneous (mainly Jews):	91,000 or	6.0%
Total	1,511,000	or 100.0%

See, Macedonia and the Macedonian Question: A Brief Survey (1983).

66. Thessaloniki has always her protector, Saint Demetrios, who is saving his city from all the foreign invaders. There are many testimonies of people regarding Saint Demetrios, role in his City. See, "<http://www.antibaro.gr/node/2087>" (<http://www.antibaro.gr/node/2087>)" <http://www.antibaro.gr/node/2087>

67. Nicholas Kavassilas or Cabasilas (born 1319/1323 A.D. in Thessaloniki, died after 1391 A.D.) was a Byzantine mystic and theological writer. Cabasilas is considered a saint by the Orthodox Church. His feast day is June 20. He was on intimate terms with the emperor John VI Catacuzenos, whom he accompanied in his retirement to a monastery. In 1355 he succeeded his uncle Nilos Cabasilas, like himself a determined opponent of the union of the Greek and Latin churches, as archbishop of Thessaloniki. In the Hesychast controversy he took the side of the monks of the Holy Mountain (Athos) and St. Gregory Palamas. His chief work is his, *Περὶ τῆς ἐν Χριστῷ ζωῆς*, in which he lays down the principle that union with Christ is affected by the three great mysteries of baptism, confirmation, and the eucharist. He also wrote homilies on various subjects, and a speech against usurers, printed with other works in Migne, *Patrologia Graeca*. A large number of his works is still extant in manuscript. Cabasilas' major works are *Life in Christ* and *Commentary on the Divine Liturgy*. These works display a profound understanding of the sacramental and liturgical life of the Eastern Orthodox Church and are accessible to and instructive for any Christian today

worshiping in either the East or West, but the western church is against these teachings. This is an explanation why Pope has recognized the non-existent _Macedonian_ language of Skopje.

68. Emmanuel II Palaiologos or Manuel Palaeologus (Greek: Μανουή΄ Παλαιολόγος, Manouel II Palaiologos) (27 June 1350 A.D. - 21 July 1425 A.D.) was Byzantine emperor from 1391 to 1425. Manuel II Palaiologos was the second son of Emperor John V Palaiologos (1341-1376, 1379-1390, 1390-1391) and his wife Helena Kantakouzene. His maternal grandparents were Emperor John VI Kantakouzenos (1347-1354) and Irene Asanina. Created despotes (Despot=δεσπότης was a Byzantine title in Byzantine aristocracy and bureaucracy, granted in the states under Byzantine influence) by his father, the future Manuel II traveled west to seek support for the Byzantine Empire in 1365 and in 1370, serving as governor in Thessaloniki from 1369. See also, Vasiliev (1980).

69. Vergina=Aegae (Βεργίνα=Αιγαί) means water and coastal land, from which we have the name Aegean Sea (Αιγαίον Πέλαγος). Also, it was found in the Palace of Vergina, on the floor, the inscription: «Ἡρακλῆ Πατρῶφ» (=Hercules the Head of the Race). Is there any Slavic word? Unfortunately, Skopjeans have just created their own imaginary history!

70. An inscription of a damnation (=κατάδεσμος), which was revealed in Pella (Pevlla), was also written in Greek language. See, I. N. Kallianiotis, "An Archaeological Perspective of the Macedonian Question" , Χριστιανική Βιβλιογραφία, ΙΣΤΟΡΙΑ, Ὀκτωβρίου 2010, ss. 1-7. "<http://christianvivliografia.wordpress.com/2010/10/11/an-archaeological-perspective-of-the-macedonian-question/>" (<http://christianvivliografia.wordpress.com/2010/10/11/an-archaeological-perspective-of-the-macedonian-question/>)" <http://christianvivliografia.wordpress.com/2010/10/11/an-archaeological-perspective-of-the-macedonian-question/>

71. The October Revolution of the Jewish Bolsheviks in Russia in 1917 gave impetus for the foundation of Communist parties in many countries all over the globe. KKE was founded on 4 November 1918 as the Socialist Labour Party of Greece (Acronym: SEKE, Greek: Σοσιαλιστικὸ Ἐργατικὸ Κόμμα Ἑλλάδας, Sosialistiko Ergatiko Komma Elladas) by Avraam Benaroya, a Sephardic Jewish teacher and Socialist Workers, Federation leader in Thessaloniki. The party was run by a five-member central committee which consisted of Nikos Dimitratos, D. Ligdopoulos, M. Sideris, A. Arvanitis and S. Kokkinos and has caused incalculable problems to the value oriented Orthodox Greek nation.

72. Unfortunately, Thrace, today, faces another serious problem, from the remnants of the Muslim Turks, who remained at the region after the liberation of this region from the Turkish occupation. The East Thrace, as well as Constantinople, and Asia Minor are still under Turkish occupation, since the 15th century. Thrace is in danger and the Greek government has to take serious measures.

73. Communism (a system of oppression) and any man-made philosophy and its blind followers have done a lot of damage to the country and to her Hellenic-Orthodox value system. Today, we see the same results from the other extreme system, capitalism (a system of waste), with its new development the cursed globalization (the system of global servitude and bereavement), which caused the 1st worst socio-economic crisis in human history so far. But, it has a very bright future (sic)!. Its imposition to the entire world is the only objective of the dark powers and their followers.

74. As George Lianis (a member of the parliament of PASOK) called himself, too, and these people with the name, "dopioe" (ntovpioi).

75. Of course, there is a problem with bilingualism in Thrace, where the PASOK government introduced Turkish as a second language to children, there. This PASOK party is very dangerous for Greece; it is actually, the wooden horse of the west (U.S.A.) in Greece, acting against Greece. It

brought IMF to Greece and the poor citizens will suffer for many years to come. The country has lost her sovereignty. See also, Φάκελος "ΠΟΡΟΣ" ή Πραγματική (Παρα)Κυβέρνηση της Ελλάδος", Αποκαλύψεις Σόκ από Στρατηγό έ.ά. του Έλληνικού Στρατού, Schizas.com- Πύλη Ιάσονος, 01 Νοεμβρίου 2010. Also, this pseudo-socialist party introduced English in the 1st grade in Greek Elementary schools. But, these 6-years old children do not know Greek yet, how are they going to learn English? See, Kallianiotis (2010j). The language of Hellas is the Greek one and every citizen has to learn first the Greek language and it will be good if the prime minister will learn it, too.

76 More than 1,500 Greek firms moved to Balkan countries and Turkey the last three years, due to lower cost of labor and lower taxes there, which is against Greece,s growth and employment. (TV News ALTER, November 10, 2010). Greek governments have to use a pro-Greek economic policy (protect their country), too.

77. Plutarch, born Plutarchos (Greek: Πλούταρχος) then, on his becoming a Roman citizen, Lucius Mestrius Plutarchus (Μέστριος Πλούταρχος), 46 – 120 A.D., was a Greek historian, biographer, essayist, and Middle Platonist known primarily for his Parallel Lives and Moralia. He was born to a prominent family in Chaeronea, Boeotia, a town about twenty miles east of Delphi. Plutarch was not concerned with history so much as the influence of character, good or bad, on the lives and destinies of men. Whereas sometimes he barely touched on epoch-making events, he devoted much space to charming anecdote and incidental triviality, reasoning that this often said far more for his subjects than even their most famous accomplishments. He sought to provide rounded portraits, likening his craft to that of a painter; indeed, he went to tremendous effort (often leading to tenuous comparisons) to draw parallels between physical appearance and moral character. In many ways he must count among the earliest moral philosophers. Some of the Lives, such as those of Heracles, Philip II Macedon and Scipio Africanus, no longer exist. Plutarch, s Life of Alexander, written as a parallel to that of Julius Caesar, is one of only five extant tertiary sources on the Greek-Macedonian conqueror, Alexander the Great. It includes anecdotes and descriptions of events that appear in no other source, just as Plutarch,s portrait. Plutarch devotes a great deal of space to Alexander's drive and desire, and strives to determine how much of it was presaged in his youth. He also draws extensively on the work of Lysippus, Alexander's favorite sculptor, to provide what is probably the fullest and most accurate description of the conqueror's physical appearance. Much, too, is made of Alexander's scorn for luxury: "He desired not pleasure or wealth, but only excellence and glory." This is most true, for Alexander's tastes grew more extravagant as he grew older only in the last year of his life and only as a means of approaching the image of a ruler his Persian subjects were better accustomed to – thus making it easier for him to succeed in uniting the Greek and Persian worlds together, according to the plan he had announced in his famous Speech given in Opis in 324 B.C.

78. See, Varnakos (1997, pp. 49-50).

79. The lie is the worst sin for the Hellenic-Orthodox culture. The father of lie is the biggest enemy of Hellenism and the creator of all these problems.

80. In 1948, Cominform, the first official forum of the international communist movement since the dissolution of the Comintern, put into action a plan to take hostage to communist countries children from Greece during the Greek civil war (κομμουνιστο-συμμοριτο-πόλεμος). The aim was to re-educate the children as well as blackmail the populace and the Greek government towards reaching a settlement leading to a partition of Greece and the subsequent creation of an internationalist "Macedonian" Republic. This move has favoured by the Yugoslav dictator Josip Broz Tito and had been a Comintern policy aimed at destroying the national states of the Balkans through the creation of internationalist republics. Today several FYROM sources claim..... or at least "believe" the abducted children were FYROMacedonian.

81. See, «ὁ Κίσινγκερ “μαγεΐρεψε” λύση διζωνικῆς», *Αντίβαρο*, 21 Νοεμβρίου 2010.

82. Professor Stephen G. Miller of Berkley University sent a letter to the Archaeology Magazine, where he proves that the region where Skopje is today was Paeonia and Skopjeans have no right to call their nation “Macedonia” and themselves “Macedonians”. See, Christianiki Bibliographia, Issue 42, Year 38, January-March 2009, pp. 21-23.

83. The prime minister of Kosovo is involved in serious crimes against Serbians. See, Hellas on the Web, December 15, 2010. “<http://www.hellasontheweb.org/2010-04-05-22-20-08/2010-04-06-12-08-05/978-2010-12-15-23-17-38> (<http://www.hellasontheweb.org/2010-04-05-22-20-08/2010-04-06-12-08-05/978-2010-12-15-23-17-38>)” __http://www.hellasontheweb.org/2010-04-05-22-20-08/2010-04-06-12-08-05/978-2010-12-15-23-17-38_

84. See, Κωνσταντῖνος Χολέβας, «Ὁ Νεο -Ὄθωμανισμός στὰ Βαλκάνια καὶ ἡ Ἑλληνικὴ Ἀντίδραση», Ἅγιος Ἀγαθάγγελος Ἐσφιγμενίτης, Ἔτος ΜΑ΄, Τεῦχος, 241, Σεπτέμβριος-Ὀκτώβριος 2010, σσ.36-37.

85. See, “http://www.osce.org/documents/mcs/1975/08/4044_en.pdf (http://www.osce.org/documents/mcs/1975/08/4044_en.pdf)” __http://www.osce.org/documents/mcs/1975/08/4044_en.pdf_

86. Minorities, rights cannot exceed the rights of majority. Dark powers are creating minorities and falsify history for their own foul ultimate objective. “<http://www.macedoniahellenicland.eu/content/view/1324/78/lang,el/> (<http://www.macedoniahellenicland.eu/content/view/1324/78/lang,el/>)” __http://www.macedoniahellenicland.eu/content/view/1324/78/lang,el/_ and “<http://www.macedoniahellenicland.eu/content/view/1233/1/lang,el/> (<http://www.macedoniahellenicland.eu/content/view/1233/1/lang,el/>)” __http://www.macedoniahellenicland.eu/content/view/1233/1/lang,el/_

87. See, Ἀχμέτ Νταβούτογλου, «Ἡ θὰ δεχθεῖ τις τουρκικὲς θέσεις ἢ Ἑλλάδα ἢ θὰ ὑποστειῖ τις συνέπειες», *Αντίβαρο*, 22 Νοεμβρίου 2010. (<http://www.antibaro.gr> (<http://www.antibaro.gr/>)).

88. See also, George Babinotis, “Linguistic Counterfeiting”, Macedonia Hellenic Land, “<http://www.macedoniahellenicland.eu/content/view/1254/1/lang,el/> (<http://www.macedoniahellenicland.eu/content/view/1254/1/lang,el/>)” __http://www.macedoniahellenicland.eu/content/view/1254/1/lang,el/_

89. There are a series of articles by the author examining the Macedonian question from different perspectives, as it shown in the References at the end of this work.

90. See, “<http://www.gohalkidiki.com/en/history/petralona/index.asp> (<http://www.gohalkidiki.com/en/history/petralona/index.asp>)” __http://www.gohalkidiki.com/en/history/petralona/index.asp_

91. The question is here, why are these papers and the majority of the other news media that determine public opinion so biased? How can we trust their subjective news and their prejudice information? Of course, in academics, we have to search only for the truth and nothing else.

92. These names have been used in the past for the inhabitants of Skopje and as toponyms of that region. The ancient Macedonians annexed Paeonia, but they never annexed the region around Scupi (Skopje), which belonged to

Dardania. The historically correct name for Skopje, then, is Dardania. The name of the province of Skopje (currently and wrongly, FYROM) was “Vardarska or Vardar with capital Skoplye”. See,

Kallianiotis (1992, pp. 58-59).

93. See, I. N. Kallianiotis, "The Need for Unity among Orthodox States", *Orthodox Tradition*, Volume XI, Number 3, Summer 1994, pp. 58-66.

94. There are many people inside and outside of Greece, who instigate our destruction._ , See, Δαμιανοῦ Βασιλειάδη« Οί ἀπαρχές καί ἡ ἐξέλιξη τῆς κακοδαιμονίας στήν Ἑλλάδα, 2 Δεκεμβρίου 2010, s. 5. "<http://www.hellasontheweb.or> (<http://www.hellasontheweb.or/>) _

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